

THE
ARRAIGNMENT
OF A
SINNER

At the Bar of
DIVINE JUSTICE.

Delivered in a S E R M O N in *St. Maries*
Church at *Oxford*, March the 5. 1655. before
the Right Honourable, the Judges of Assize, &c.

BY
ROBERT WILDE, B. D. Minister of the Gospel
at *Ayns* in *Norhamptonshire*.

GEN. 18. 25.
Shall not the Judge of all the Earth do rightly?

*Quia impietatem non debet esse peccatum, puniatur à te, ne tu
pro illa puniaris: peccatum tuum te Iudicem habens, non po-
terimus. August. de utilitate agenda poenit.*

L O N D O N,
Printed by J. G. for *Nathaniel Webb*, and *William Grantham*,
at the black Horse in *St. Paul's Church-yard*
near the little North-dore. 1656.

ARRANGEMENT
OF A
SINNER

DIVINE POWER

By the Rev. J. G. ...
... before
... the ...

... of the ...

... of the ...
... of the ...
... of the ...

LONDON.
Printed by J. G. ...
... of the ...

TO THE
RIGHT VVORSHIPFUL,

JOHN CARTVVRIGHT of Ayno, Esq.

High Sheriffe of the County of Oxford, 1655.

My ever honour'd Patron,

SIR,



Of those many hundreds of Sermons, which you have heard from me; (since you pleased to call me to the work of the Gospell in your place) The lot of being published is only fallne upon this single one, preach't at your Command, to the Country then under your Command. I will not adventure at an Apology for my printing it, for I look upon the presse as a common Midwife for poore folkes, as well as rich; and an advantage (not only to the grant Masters of Learning, and parts, but) to all other men, who desire a cheape, easie, and ready way of Communication: Neither doth this Sermon (a Ze-

cheus rather than a *Saul*) come forth because it is higher by the head, or of a goodlyer Stature, or Complexion then its brethren (for no man that sees it will by its looks guesse that it was born in an University) nor doe I print it, for any thing that it hath done beyond others upon the Subject which it handles, for I am not worthy (with *Jonathans* Lad) to run, and gather up their Arrowes; but, because the Lord pleased to blesse it with some good successe (the Reverend Judges and many others being much affected with it) and because I cannot (as yet) find any way of expressing my due respects to your selfe so publicquely as this.

The best word it had after it was preacht (and I never desire better) was, that it was *An honest Sermon*, and as it is usually said of an honest man, that he may travell all the world over, and need not feare looking any one in the face, so I hope may an honest Sermon. And, to him that shall examine this Messenger of mine, whence he comes, and whither he goes, and what is his businesse? If he say, From *Ayno*, with an Hue and Cry after a company of self-condemned sinners, who have broken the prison of conscience, and run up and downe in their

their chaines, to apprehend them; and withall makes mention of your name, and warrant for so doing, I hope it shall be neither danger, nor dishonour to you: There is never a Magistrate in *England* but I am sure ought, and never a good one but will assist this work of Gods word to suppress sinne and open wickednesse.

There is a suite (I confesse) depending amongst Divines about Gods Vindictive Justice, and its necessary working; and excellent pleaders there are on both sides: Now although this Sermon speakes on the defendants side, yet I hope its testimony shall offend none who shall consider that the chief tendency of my speech (and indeed of that point) is to the glory of Gods holinesse, Justice, and mercy, and the beating down sinne, and those slight thoughts of ungodly men concerning it: if therefore this comes into a good mans hands, he will not be the worse for reading it; if into an evill mans, he may be the better; and if into a learned mans, he will have cause to blesse God, that he can write farre better. My only request is, that when it comes into your hand, it may be accepted with the right hand, even as it is tendred.

All that I have to adde, is to acknowledge,

and to leave this with you as a testimony of my gratitude for your many favours, and of your diligent, and exemplary attendance at, and countenance of the publick Ordinances and worship of God under my Ministry: And to beg of God on your behalf, that you may flourish in your spirituall estate, even as you doe in your temporall. That in your Magistracy, you may be wise, and zealous, that you may be eyes to the blind, and feet to the lame; that you may be a terrour to evill doers, and a praise to them that doe well; that the poore and oppressed may waite for you as the raine, and you may cause the widdowes heart to sing for joy; That in your family you may walke with a perfect heart, not suffering an evill doer, or wicked servant to tarry in your sight. In a word; that by an holy, and cheerfull improvement of your time, Interest, and many talents, you may glorifie the great God, credit the Gospell, uphold sinking Religion, be one of those innocents, that may preserve the *Island*; doe good, be fruitfull in good workes, relieve the poore, and needy (which indeed you doe more than many that make a greater noise) strengthen the hands of the Ministry, and so expresse your affection

The Epistle Dedicatory.

to Learning (which I know you prize) that poor
I may stand by, and more excellent pens come
forth publicquely to acknowledge you, and
blesse God for you, and you may be the blessed
of the Lord, and your seed after you. Sir, These
are, and such as these shall be the humble, and
dayly prayers of

Your most willing and ready Servant

April 20.
1656.

to all civill and Christian Officers,

RO:VVILDE..

R. O. M.

For I am, which I know you are, that
I am kind by, and I more so, and I
love and desire to be known by you, and
bless God for you, and you may be the
first I ord, and I will be the first
and such as will be the first

For many with you, and I will be the first

April 10.
1850.

Rom.



ROM:1.32.

Who ~~being~~ the judgement of God (that they who commit such things are worthy of death) not only doe the same, but take pleasure in them that doe them.

Such Malice as the *Jewes* (formerly dwelling in *England*) shewed, when they poisoned *Springs* and *Fountaines*; and such subtile cruelty as the enemies of *Israel* (in the wars betwixt *Barak* and *Sisera*) practis'd, viz. to shoot most fiercely at the places of drawing water: Such hath been the subtilty, cruelty, and malice of the enemies of Scripture, and Mens soules, who have either corrupted the *Originalls*, and laboured the poisoning of them with unsound translations and *Glosses*, or else strongly opposed those that have desired to goe down and draw for themselves and their Flocks, water of life out of those pure *Springs* and wells of *salvation* *Ed. 1. 3.* It was for this, that *Campanella* gave that pestilent rule to the King of *Spaine*, viz. as he should never suffer his Students in divinity to be much exercised or acquainted with grammatical disputes concerning the *Originalls* of Scripture, as an expedient very probable to keep them from heresies. But (as subtile as that Serpent was) it hath proved (as time and experience shewes us) only a stratagem against

Jude. 1. 11.

Campanella de Monarchia Hispan.

against themselves, Keeping their leaders in pervertues, and their ~~poore~~ people in much *leannesse*, whilst they nurse them with traditions and unkinde translations, and deny them the Sincere milke of the Originals. Here is now before us a Text, which (if they will allow the Epistle to be Greek, as indeed they doe) suffers by their vulgar Latine which *Lycanus Tolet*, and the *Rhemish*, and most *Romish* writers doe and will follow) in the very sense and substance of it. For they read it thus, *Who knowing the Justice of God, understood not that they which doe such things are worthy of death, &c.* By which, they (first) insert (*non intellexerunt*) which is not to be found in any Greeke Coppy, and then that which they doe put in is not the *Herbe Fohn* (as we say) but very *Colloguimida*, which infects the whole Messe; making thereby the Gentiles (who are the Subject of the Apostles discourse) to be nefcious and ignorant, that Sin deserved at Gods hands death, and so the more excusable; when as the very thing which the Holy Ghost seemes apparently to drive the whole Argument at is quite contrary, (*viz.*) to aggravate and accumulate to their Guilt, (1.) that *They knew sin to be sin.* (2.) that *they knew that sin* (some sin at least) *deserved death*, and yet (3.) that they did *hold downe*, and violently keepe under this knowne truth, like a Prisoner, and in despite of it, *dared to commit those Sinnes*; Nay (4.) not onely so, but also that they did *conspire*, yea *consent* to, yea *Parsonize* and applaud Others who did so also, so that *They sinned not through ignorance, infirmity, or temptation*, but out of *choise* and *Effection*, and with *Deliberation* and *Delight*.

But I must remember I am not at home, but in a place, which needs not to be taught how to read or expound Scripture. That I may therefore present you the words

in a *Metaphoricall language* proper to this daies occasion, and yet not wrench'd and forc'd, Methinkes I see Saint Paul in this *Epistle* (as in a triumphant Charriot) riding by the Spirit a *Circuit*, about the world; first like a *Severe* but just Judge to try and condemne all guilty ones; and then (according to his commission in the Gospel) to offer unto all penitents a pardon from *Iesus Christ* the King of Peace.

His whole Expedition, he divides into two parts, as it were two *Goale-deliveries*; One of the *Gentile world*, whom he sits upon and tries by the Law of *Nature*, written in all their Hearts (something blurr'd, yet legible) and by the works of *Creation* and *Providence* obvious to their very Senses. The other is an Assize upon the *Jewes*, with whom he proceeds to a tryall according to the Lawes of their owne *Moses*, written in their Bookes, upon their *Walls*, *Doores*, and *Phylacteries*; and also according to their great priviledges, and Gods speciall dispensations towards them; and this is the work of the second chapter.

My Text is the issue of his Arraignement of the Gentiles, begun at ver. 18. And with some light and assistance from the context laies before us these particulars. * *First, the Judge*. Saint Paul, Once a guilty and condemned Malefactor Himselfe, But pardoned, made a Favourite, raised to the dignity of an *Apostle* and *Ambassador*, sent out, and by speciall commission of *Oyer* and *Terminer* (as I may say) given him from heaven by word of mouth from *Iesus Christ*, the King of all the world, authorized to try and judge the Gentiles: And accordingly in this chapter he sits upon them, opens his commission, publisheth it, & then proceeds with them upon an issue of *Eternall Life* or death. Such an

- * 1. The Judge
- 2. The prisoners.
- 3. The Indictment.
- 4. The Law &c.
- 5. The Jury.
- 6. The Verdict.
- 7. The Sentence.

other Judge was the Prophet *Ezek.* *Wilt thou Judge them Son of Man, wilt thou Judge them?* chap. 20. 3. And (that I may seasonably magnifie our vilified office) Such a Judge is every true Minister of the Gospell (being all put into commission as well as the Apostles, *Math.* 18. 19. 20.) As very scar-crowes as the wicked world make of them; having a power as authoritatively to declare and pronounce Sentence of life or death (from the Pulpit) upon the Souls of men, as any Judge on earth hath upon the bodies and lives of Malefactors, from the Bench. And the effects and Successes of our Sermons doe oftentimes make this appeare, causing Sinners that stand below as at a Barre, to grow pale, wring their hands, to tremble, and cry out (like those in the *Acts*) *Men and Brethren what shall we doe?* As we read Judge *Felix* himselfe did, who when he sent for *Paul* to heare him, thought only of some neat discourse, but it proved a Judiciary Tryall of Him for intemperance and injustice, The poore prisoner proving to be the Judge, and the Judge the prisoner.

2. The prisoners at the Barre of *Pauls* Ministry are the whole body of the *Gentile-nations*, spread all over the Earth, *Greeks* and *Barbarians*, *Princes*, *Philosophers*, *Poets*, *Orators*, *wise*, *unwise*, *rich*, and *poor*, all, all. There is I confesse a Learned Annotator of our owne nation, who as he too much hath gratified the Church of *Rome*, laying the great Mystery of Iniquity at the doore of the *Gnosticks*, (a Mungrel Sect made up of *Gentilisme*, *Judaisme*, and *Christianity*, living in the *Apostles* time) So also he loads them with the heavy Burden of both these chapters. But I finde him in this latter opinion to stand alone and by himselfe, and not so much as his Friend *H. Grotius* with him. The generall vote of *Expositors* being

1. Cor. 10. 3. 4.

5. 6.

Heb. 4. 12.

being that the *Gentiles* were the men, whom the Apostle here chargeth.

3. The *Indictments*, and *Articles of Crimes* laid to their Charge, wee have ranked under three Heads. (1) *against God* (2) *their neighbours* (3) *themselves*, many or most of them are found to be *Felones de se*. Not to name All, Here is within the compasse of three verses (29, 30, 31.) a Bill brought in against them consisting of *Treasons, Murders, Felonies, Riots, Buggeries, Perjuries*, and all sorts of *misdemeanours*, no lesse than 23. in number, &c.

4. As for the Law by which he proceeds in their tryall, it is here produced, [*Αἰτιατικὴ τῶ Θεοῦ*] the *Ancient and Fundamental Law of Divine Justice*. From whence (as the very Fountaine) have issued all the just and good Lawes both Divine and Humane in the world. The word in the plural number (as *Beza* observes) is promiscuously used both for the Mandates of God, (*Morall, Judiciall, and Ceremoniall*) and also for his Judgements. *Rom. 15. 4.* But in the singular (as here) it either signifies that Divine Law of Righteousnesse, written in all mens hearts, with the obligation to vengeance upon the transgressors, (& so comes to as much as the *Synteresis* and *Syneidesis* in naturall conscience.) Or else it imports that just execution of punishment due for sin: *Iustitia pœnalis*, *Suidas* calls it, and our English Translation in the Text, *The Judgement of God*. So then the Law is, (1.) A *common and universall Law*, called by some *The Law of Nature*, by others, *Jus Gentium*, and *νόμος Θεοῦ*, *The Divine Law*. (2.) A *Just and Equall Law*, translated sometimes, *The righteousness of God*, dealing with sinners according as they are *Adm.* (3.) A *knowne and divulged Law*. Every son and daughter of *Adam* hath a Proclamation of it nailed by

See Aristotle defines it. *ethic. Lib. 4. chap. 6.*

Pareni in
Locum.

God upon his conscience. (4.) An approved Law, by consent of all men under it, (*Jure Dei agnito*) That they who committed wickednesse were worthy of death. Lastly, an immutable and indispensible Law, it being an essentiall property in God, and necessarily proceeding from him in the government of the world. So that for matter of Law, the Prisoners here have (you see) as faire a Tryall as heart can wish.

5. But what Jury have they? and who hath the impa-
nelling of it, you will say? for that is very considerable. Why for that, The Jury is not only taken out of the neighbourhood and among their peeres, but (which is an Indulgence not allowed by mens lawes) from among themselves and out of their owne consciences. Such a One as we read of (*Esay. 5. 3.*) *Judge I pray you betwixt Me and my Vinyard &c.* The very same grand Jury which shall be made to serve betwixt the Lord and the whole Earth, at that great day of Assize.

6. This Jury (like some that in very cleare causes never goe from the bar) quickly bring in their Verdict upon Two Bills, In both which the prisoners are found guilty. In the first as *Principalls*, They were Actors of all those fowle crimes charged on them in the Indictment at large, verse 29. 30. 31. In the Second, As *Accessories, Abettors, Aiders, Countenancers, Maintainers and Defenders* of Others in the same and the like outrages, which (although according to humane Lawes the *accessories* are lesse guilty) yet according to Gods Law, in many cases is greater than to be the *principall*.

7. There is yet one thing more (implicitly) in the Text, and that is this; The prisoners (being thus cast) seeme to be called upon by the Judge what they can say for themselves, That the Sentence of death of which they

they were worthy (being found guilty) might not passe. To which the poore wretches all stand silent : neither being able to cavill at the Court, to demur to the Bill, to except against the Jury, to evade the Law ; nor to plead ignorance of it, for the Text saith *they knew it*, that *They which do such things were worthy of death* : nor lastly To plead *Infirmity, incogitancy, chanceably*, and that they did it against their wills ; For they did not only *doe such things*, but they were *(συνετα)* Masters of the Trade, professors and practitioners of the very *Mysteries of iniquity*, nay they were such as did consent, countenance, commend, applaud, yea command others to doe the same, delighting and taking pleasure in them that did so. For all this and more is in the nerves of the word *(συνετα)* according to *Beza, Pareus, Piscat. &c.*

And thus these *Gentile Sinners* being brought by the *Apostle* under an inevitable conviction and Selfe-condemnation, and all excuses (like father *Adams* fig-leaves) taken away. They are left under the Sentence of death, either to expect the execution thereof every moment from the avenging Hand of a just God ; or else (which *Saint Paul* like a mercifull Judge puts them in mind of, and perswades them to it) to fall downe and cry for a *Psalm of mercy*, and the Benefit of the Booke (*viz.*) the Gospell in the Hand of that great and only Ordinary and Bishop of our Soules, *JESUS CHRIST*, that so they might be pardoned and live.

And thus *Sacco soluto relaxis argentum* (as *Ambrose* saith concerning *Benjamin* Sack, My Text being like That opened) This point of divine Learning (far richer and finer than Silver or Gold) like *Josephs* cup appears in the mouth of it, By which (as was said of that) I shall be able anon to divine what Estate you are in, whether of death

death or life, and whether you be come hither this day any of you as spies to finde out the weaknesse of the Sermon, or indeed to get some spirituall bread. It is this.

Doct.

That man (whoever he be on earth) Who knows that according to the righteousness of Gods vindictive justice, a wicked life deserves eternall death; yet dares both to doe wickedly himself, and also to abet, countenance, uphold and applaud others, is an inexcusable selfe-condemned man and in a most desperate estate. A Theame not improper for any Pulpit in this land and age, where men professe to know so much, and surely doe know very much, yet live (too many) as if they knew no law, no sin, no God, no judgement: but I have thought it a very suitable subject (were it in an hand that could well manage it) for this Mornings exercise. That all you who are come together to enquire after, to try, and accuse, and condemn to death those poore prisoners, who shall be found worthy thereof according to our Lawes, may heare of a justice and wrath (the righteous judgement of God) which no impenitent soule shall escape, much lesse they who judicially bring others to their deserved shamefull deaths, and yet allow themselves, and delight in others who commit things worthy of Eternall death; yea and many times of a sentence too from the Bench; were you but discovered here, as you are sure to be hereafter.

In my prosecution of this point (begging some graines of allowance for want of Academicall exactnesse) I shall briefly speak of these 4. things most materiall. (1) *That there is in God an Avenging justice, engaging him to punish sin (the breach of his Law) with the eternall death of the sinner.* (2) *That there is in sin that which deserves and is worthy of such judgement.* (3) *That this merit of sin, and vindictive justice of God is sufficiently made knowne to all*

men. (4) *That notwithstanding this discovery of divine justice, yet multitudes every where doe not only commit wickednesse themselves but delights in it, and in them that doe it.* The rest shall be all in application.

1. Concerning the *Justice of God* (which is a very large and comprehensive subject) I must not be allowed to read a Lecture of it here. Let this suffice to lead the way to my purpose. There are not only in the Scriptures (where the irradiation of Gods glory shines brightest) but even in profane and naturall writings, four Acceptations of *Righteousnesse* or *Justice*; all which are more truly, properly and naturally in God, then in either humane or Angelicall natures.

1. The first is called *Universall righteousness*, which (as the Sun is the Fountaine of light) doth bestow not only lustre and beauty, but life and being upon Bonity and goodnesse of all kinds, so the Scripture useth it to expresse both *Morall*, *Civill*, and *Evangelicall exactnesse*, *Righteousnesse exalts a nation, but sin is a reproach to any people*; sin in that place is in its Latitude made the antithesis to righteousness in its extent, and so the word *Adrius* is equivalent to *areola*. And this notion *Aristotle* was acquainted with; *δικαιος ὁ καὶ ἀρετῶν ἕκαστων*, *A just man* (saith he) *is one that is possess of every vertue*. And truly in this sense, *Justice* is so proper to God, that it is his peculiar, none but his, who is Goodnesse it selfe, and can doe no iniquity, nor approve it, whose will (though eternally and perfectly free) yet is not like mans will (when at the best) to be free to chuse good or evill, but his will is the very constitutive of all goodnesse and justice, and all creatures and their Actions are so farre and no further right and just as they conforme to his will.

2. A *second Righteousnesse* is that speciall and proper vertue,

Prov. 14. 34.

Αὐτὸν ὁ Θεὸς
ἡ δικαιοσύνη
ἡ μὴ ἐκ
τῆς ἀλλ' ἀπὸ
ἀρετῆς ἐστίν.
Ethic. lib. 3.

virtue, which denominates a person (as he is considered in such and such a condition and capacity) to be *justus quisque*, as a *just Magistrate, Judge, Husband, Steward, &c.* And this is most proper to God in his performance of those severall offices and stations which he is pleased to take upon him to personate; He is a most just and righteous Lord, Father, Husband, witness, judge, there is no unrighteousness in him.

(3) Not only Christians, but Heathens also bestowed the name and honour of *Justice* upon *Faith* and *verity* in *promises, Covenants, reports, Testimonies*, yea and all *speeches*; *Cicero* in his *Offices* calls it *Fundamentum Iustitie*, the very *Basis* of righteousness. And this is also so naturall to God, and so immutably in him, that it is given to him alone, *Let God be true, and every man a liar*. Indeed upon this (and therefore it had need be unchangeable) stands the Being and Well-being of us all, and all we have or hope for ever.

4. Lastly, *Justice* (yet more narrowly restrained and limited) is that virtue, of which *Aristotle, Cicero*, and others have treated of at large, described by *Plato* to be, *τὸ τὰ ἐπιθυμῆτα ἐκαστῷ ἀποδιδόναι*. And by the learned in the Law, *virtus summi cuique tribuendi*, and is commanded as a Christian duty by the Apostle, *Render to every man his due*. And this is that which we call *distributive Justice*, and *Aristotle* contends to have the name of it, *δικαιοσύνη* from which comes *δικαιο*—*δικαιοσύνη, δικαίωμα*—and *δικῶναι*) to come from *δικᾶν*, a division into two parts, wherein each part hath its due proportion, and neither more nor lesse than what of right belongs to it. And here now comes in the *δικαιοσύνη τοῦ Θεοῦ*, of my Text, That naturall and immutable justice of God, engaging him (not by constraint but most freely) to deal with Angels and Men

Rom. 3. 4.

Rom. 13. 7.

Arist. 1. Ethic.
5. cap. 7.

over whom he is Lord and Governour, by way of just Rewards and punishments. Our work lies with this Justice in its severe proceedings with sinners, commonly called *vindictive Justice*, by which God necessarily and immutably takes revenge on Angels and men, for injuries and offences which by them are committed against him or his. For although the Lord doth *what ever he please in heaven and earth*, yet it must be understood, that as actually it hath not pleased him to let sin goe unpunished, so indeed it could not possibly have pleased him. His liberty (though he be *agens liberrimum*) doth no wayes make him changeable, but many things there are which (notwithstanding his *good pleasure, will and Omnipotency*) he cannot do, and some things which he cannot chuse but do. This language with reverence must be allowed us (and himself allowes it) or else we cannot speak of God positively and negatively. Many things he hath done which he will doe no more, many things he will doe, never yet done, many, which he can doe, but yet will not, and many which he cannot, and it is willing cannot; for he naturally will not doe them. He cannot deny himselfe, he cannot sin, he cannot but hate sin. *It is impossible for God to lye*, saith the Apostle, *Heb. 6. 18.* And among many other negative Excellencies (as I may call them) he can not but be just in his rewards and punishments. As it was pleaded to his face by his friend *Abraham* in the case of *Sodom*, and accepted as an infallible plea, *shall not the Judge of all the earth doe rightly?* *Zachary* is bold and peremptory, and saith, God had not been just (and so not God) if he had not done thus with sinners. But learned *Pareus* ventures higher, and cries, were not this Gods nature, *non deus esset sed diabolus.*

This is that eternall, unchangeable, & Essentiall property

Cetera ex iustitia Dei voluntas atque decretum illius contra injurias sibi suisque factas. Zach.

*Deum potestatem exco-
municandi quicquid
non involvit
contradictionem
procedere ab eo
libere distribuere,
& perfectum
sui simpliciter.*

*Quia necesse est
esse dei propri-
um velle ac vo-
luisse & con-
sistere sine punire
iniquitates?
In o Deum iust
non esset nisi
fecisset.*

*si Deum p
sua natura s
latores non vol
se, & punire
amare, non Deu
esset sed diabol
quod est bonu
dum cognosc
Par, in locum*

of God, which (when it was the good pleasure of his will to make a world, and to set up a Royall Court and House-keeping, and to Create Angels to wait upon him in his Presence-chamber above, and men here below, and that they should know his mind and pleasure what he lookt for at their hands, leaving them by their natures in a condition of freedome, to doe well, or to disobey) did move him to make a *locall Hell* in a readinesse (as a prison, or dungeon) for the manifestation and satisfaction of his glorious justice upon those, either Men or Angels that should turne head and rebell against his Sovereignty.

This is that which being not contingent, but immutable and naturall in God, and necessarily flowing from him in the Government of the world, was also naturally and originally con-created and fixt in the consciences of Angels and men, that they should know it to be Gods nature, and know what to looke for and trust to, having this (*γνώσις τοῦ θεοῦ*) abiding in them, as is more fully to be proved anon. And accordingly, this *vindictive justice* upon the *fall of the Angels* from their *Allegiance* and *duty*, would not connive, nor suffer them to plead that it was *primum Tempus*, or that it was indifferent to God either to punish or pardon it if he pleased, but it dispatcht them instantly, and *tumbled them down into chaines of darkness*.

Nor when Man (an *earthly Creature*, not so excellent as the *Angels*, yea *set upon* and *tempted* by them, all which might make his case differ from theirs) yet when he fell into the hands of this *Attribute*, did he escape; neither indeed could; but (as *Bernard* brings in elegantly a confesence and a plea (as it were) betweene severall of Gods *Attributes*, *Peace*, *Mercy* and *Love* on *mans* side, *Truth*, *Justice* and *Wrath* against him, the Lord having from

Ec. 30. 33.
Math. 25. 41.

Page 6.

from all eternity chosen a number of mankind, in the
salvation of them, contrived it by his glorious Wisdom
and Councell to give content to both sides; and though
Mercy and Free grace was to be magnified, yet vindictive
Justice carried it to have an Adam for an Adam, an eye
for an eye. A surety for the debt due to her to be paid in
specie. A person to suffer more willingly, than the sinner
sinn'd. It yeilded to nothing but a Commutation (which
is proper for justice to doe.) And by the Exchange, had
gold for drasse, a richer and nobler draught of mans
bloud, than if the whole species had suffered eternally.

See Justice &
pax of culaban-
sur, &c.
Psalm 85. 11.
Bernard.

And (that none but the *Elected* party might by this con-
venient escape *Eternall punishment*) In the whole *Instru-*
ment & Indenture betwixt God and our God, our kinsman
and undertaker, Jesus Christ, This *vindictive Justice*
hath these *provisoes* most strictly inferied, to be inviola-
bly observed,

Ruth 3. 12.

(1.) That whosoever should not have the Benefit of Christs
death and satisfaction, should personally suffer, and as cer-
tainly dye, as if there had been no such way of salvation
found out. (2.) That none of those (for whom he should
dye) should be allowed to live as they list, to commit sin and
delight in wickedness, or ever come into heaven where God
had to doe with the least spot of sin upon them, but that
Christ should look to them, and sanctifie their natures, and
make them by his spirit fit and meet to be partakers of the in-
heritance, &c. And (3.) In order to all faire proceedings
betwixt Grace and Justice, a certaine, fixed Day is pitched
upon unalterably, wherein the date of this Covenant
shall expire, and cease, and that even Jesus Christ him-
selfe who had for so many thousands of yeares gratified
Mercy, should in person appeare to see *vindictive Jus-*
tice might be the utmost, In order whereunto all Man-

Agg 17. 31.

kind, dead and alive, young and old shall be called together, viewed and examined impartially, and that then, All wicked and ungodly men, who were not suffered for, and paid for by Christ, and made new Creatures (however they sped in the dayes of their fleshy) shall both Soul and Body, all of them to a man) most certainly and eternally be damned, as if there had been no such Saviour in the world at all. And (lastly) Because it was the Lords good pleasure and purpose (for the glory of his blessed patience, and many other weighty causes him thereunto moving) to let the world continue long; and if *Justice* should not shew its selfe, and exercise its wrath at all, untill the last Judgement day, the children of men would grow intolerable in their blasphemies and impieties against God, and be ready to thinke him such a one as themselves, and break out also into bloud, rapine and confusion among themselves: It was therefore resolved and agreed, That the Covenant of Grace should not hinder, or binde up Divine Justice's hands, but that God might reveale wrath from Heaven, when, how, as often, and upon whomsoever he pleased, provided they were out of the book of life. And also that vindictive Justice shall have her Officers and Deputies (by the name of *Magistrates* and earthly Gods) who should have power and authority from God to punish sinners, according to the merit of their crimes, and as far as a temporall life goes. Yea, and over and above all this, that the world might know, and be well satisfied, that Jesus Christ and his Religion were no enemies to, or would any waies abate the power of Justice, and of Magistrates; by patronizing or protecting the wickednesse of wicked men; He also hath done Justice this further right by the Gospell, by granting not onely that no badge of Christianity, or Church privilege

Psal. 82. 6.

Rom. 13.

whatsoever (let the Pope answer for his counterfeit power as well as he can) shall excuse, much lesse exempt any one from the hand of Justice; but also by setting up a new and high Court of Justice, within his Church, enabling them to proceed further with open and scandalous sinners, then the Magistrate daub or can (viz.) to punish their very Soules and Consciences, by delivering them up to Satan, and accusing them; he engaging himself to see it made good; *Quid ultra potuit facere quod non fecit?* What could be done more, and what more need be said to prove (against all doubters and disputers) that Justice to punish sinners, is none of those indifferent Acts of God, which he might doe or not doe (as the making of the world, and but one world, &c.) But yet more (and in a farre more excellent manner) is spoken be *Lactantius* in his dispute against the stupid and sottish Stoicks and Epicures. By *Partus* against the subtil and sinfull cavills of the *Socinians*, who pull hard to overthrow this Doctrine, thereby to make their way easier to invalidate the merit of Christs death. And lately by a learned Pen of one of your one in this place. I shall onely adde this; That upon this Hinge all piety and righteousness among men turnes, for if God should be uncertaine in his rewards, who would serve him? if in his punishments, who will feare him? and I conclude this point with that determination of the Father, *Ira quæ ad correctionem visioſorum pertinet, nec homini adimi debet, nec Deo potest.*

2. Concerning the second thing, that there is in sinne (in every sin) that which deserves the death, the Eternall death, (as well as the Temporall) of the sinner, I have not provided to say much, neither indeed need I. *Socinus* himselfe grants the merit of Eternall destruction, which is the greater, and every Protestant and Orthodox Writes against

1 Cor. 5. 5.
1 Tim. 1. 10.

Lact. lib. 4. c. 12.

Partus in Gen. cap. 2. ver. 17.

Dr. Owen De attrib.

Lact.

of death, eternall death. Thus the words are diversly read, and that eternall death is clearly implied, may be gathered from the *Antithesis* in the words following, *The gift of God is eternall life.* The Greek word for Wages, is that which was properly paid in Victuals to the *Roman Souldiers*, by the Commissary of the Army, in lieu of Money, and was a valuable payment, and stipend for their warfart, so that it seems for a sinner to dye the death is as just, as a pennyworth for a penny; and this shall be enough upon the second Particular.

The third followeth, *vi.* That as it is naturall in *God* to punish sinne with death, so it is naturall to *Man* to know so much. It is true, that the first sinner had both the precept, *Thou shalt not eat, &c.* and the penalty, *Thou shalt dye if thou dost*, given him positively over and above what was stamp't on his heart; but that *Justice* being offended would be satisfied most certainly, this was in him naturally: and therefore as soon as ever he had sinned, expectation of vengeance made him fly for the same, and to skulk and hide himselfe, *Paradise* being now but a Prison to him. Me thinks I heare the Dialogue, *Adam, Adam* (so *God* comes cooly, and friendly to him) *what's the matter Adam? what (Man?)* *hide thy selfe? Lord of the Earth, and Prince of this place and hide thy selfe? The most exalt'd & beautiful piece which I have made and hide thy selfe? What's the cause of this shamefastnesse? Oh my Lord (saith the poor sneak) I heard thy voice in the Garden: Why what then? was my voice so terrible? thou hast heard my voice before now. Did I thunder? and I threaien? did I call thee out of thy name? Come, come, 'twas not it. Yea but Lord I was afraid, and hid, because I was naked. Oh, was you naked? and what then? naked? why so you was before, this is not the first time that I have seen you naked. No, no, 'twas not it (thou wretch and he*

Third Partic.

Gen 3. 9.

bell; but the naked truth is, thou knowest thy desert, and doom; thy coat of Maile was thy Righteousnesse, and that is gone; thy Soule is naked, and lies open now as well as thy Skin, for my wrath and vengeance. Truly this was it: He lookt upon Gods Justice as Gods Nature, never dreaming or imagining to stand it out, with hopes that God would let it goe for nothing. And it is very observable, that (although he knew God to be a mercifull and loving Lord) yet not knowing how Mercy and Justice might both meet in his case; he therefore in all the defence which he made for himselfe, never pleads, *Lord what need this satisfying of Justice? if thou pleasest, thou maist let this fault scape, and look for no satisfaction.* Had he said thus, he had sinned yet more, even against Gods Nature, as any one of us should also doe, should we ask a pardon at Gods hands, without adding for whose sake God should bestow it on us.

As it was in Adam to know and feare Justice, so it remained in all his posterity, as the Apostle before he leaves this argument, proves *Rom. 2. 15. They having not the Law, are a Law to themselves, their Consciences excusing or accusing one another.* The great Fall of Adam, that broke his Soule in pieces, dasht out the knowledge of the true God, yet left this naturall principle in Man; *If thou dost well, thou shalt receive well.* And we finde the Lord pleading the force of this with Cain as an unalterable Rule, and naturall notion. *If thou dost well, shalt thou not receive well?* The interrogation is a clear and strong proof of this Candle yet shined in his spirit.

There are certain Common and Universall principles, Aphorismes and Fundamentall truths kept alive in all men, as that there is a Deity, (it is believed, that even Diogenes and Protagoras could not utterly deny it) That the

Divine

Gen. 4.

Kalva^r Error
or.

Divine Power is to be observed and worshiped; that we ought to *hate none*, doe as we would be done to, that there was an Eye which viewes men, (and among the rest) that the Blasphemers of the Gods, and vicious, flagitious persons deserved death. Some pretty glimmerings of the light of this very Doctrine which I preach, the Heathens had. Hence came their Fancy of *Nemesis*, or *Rhamnusia*, to be a Deity, whose very work was to revenge wickednesse, and reward goodnesse, and it is to my purpose, that they called her the daughter of *Love*, and *Necessity*, implying that to be a God, and not necessarily to punish offenders, could not consist.

The Egyptian Theologues placed her Throne above the Moon, *Ut inde, veluti à speculo, hac inferiora despiceres*; That she might from thence behold things here below. Hesiod and Homer also ascribe a Deity to a Virgin, by the name of ($\Delta\iota\alpha$) *pans* (as *Suidas* calls it) a companion and counsellor to *Love*, sitting alwayes by his Throne, and powring down vials of wrath upon vile and vicious men here below. In their very *Plays* and *Tragedies*, when they personated any impious or wicked villaine on the *Stage*, then they would discover some of the Gods looking from behinde a *Frame* or *Screen*, and an *Angry Fury* hanging over him with *Rods of Scorpions*, and to this purpose (for example) one of their Poets bring in one *Plegas* (a villain) under a 1000 torments in *Hell*, roaring (like *Dives* in our Bibles) *Discite iustitiam moniti, & non temere Divos*. By me learne Justice and be wise, Doe not the Holy Gods despise.

And truly as this light was in men by nature, so they could not blow it out, but (in the second place) it would worke upon their Consciences. These *Gen*

Αἰὼν ὁ ἀόριστος
ἔστι παρ' αὐτῆς
Διὸς καὶ Διὸς
ἑστῶτος· ἡ καὶ
ῥαδίᾳ τῆς
ἀέθρας βαλὼν
μύθῳ ἔτι
Sec. Suidas

Virg.

*Il surpatur de iis
qui in carcere
custodiā deti-
nentur. Leigh.
Crit. Sacr.*

Galigula.

in the Chapter, often attempted to smother it and extinguish it. They did [*Kαλίστως τὴν ἀλήθειαν.*] Hold down, and with violence imprison this naturall truth, but yet it would break Prison and get out, and often make them prisoners and setter them in their own feares and terrors of mind, so that they needed not any other Torments than their own awakened consciences, which would make them (though Emperours and Conquerours) to quake and hide themselves. Yea, Thirdly, as by the light of nature, and the pangs of conscience, so, most evidently men every where and in all ages, have known what sin deserves, by the sad effects, and direfull judgments, the wrath of God hath (ever and anon) been revealed from heaven (*ver. 18.*) that is, as *Beza* expounds it, The wrath of God is every where under heaven made so manifest against sinners, that they who would stifle and imprison this evidence, cannot, although they should the other. These three wayes the justice of God against sin, hath shined abroad all over the earth. But to those within his household and kingdom of light (the Church) A farre more glorious Sunshine hath appeared. The Bible (a book sent out of heaven, made by the true God) hath like wisdom cried out in our streets continually and aloud, from one end of the Scripture to the other, *The Lord, the Lord be- holds from Heaven all the children of men, the righteous Lord loveth righteousness, he is a just God, a jealous God, one that hates sinne and all iniquity, one that will by no means let the guilty go unpunished, one that will raine snares, fire and Brimstone, and give it to the wicked as their portion, &c.* An houre would not serve us to hear all the evidences of this book, for truly, though some Criticks have found out one *Canonical Book*, which hath not

*Psal. 11. 7.
Exod. 31:
Psal. 11. 64*

*The book of
Ephes.*

not the word [*God*] in it, yet is the Word of *God*, yet I thinke none can finde a book in the *Bible*, which hath not some proof or testimony of Gods eternall displeasure against sin.

Notwithstanding all which knowledge, both of the *Almighties* words and deeds against sin (set on oftentimes closer then *Conscience* can doe it) by the heavy hand of *God* himselfe upon the Soules and Spirits of guilty ones, even kindling an *Hell fire* in their bosomes, and making them (like poor *Spirits*) to yell and shreek, and to have such *Devills* in them, as no *Disciple* can cast out, no *Minister* can quiet. Yet (oh wonder!) How rise & rank is all manner of wickedness to this very day in the world! nay, in the best part of it, in the civilized, cultivated, inlightned, baptized part of the world. In *England* (whose finnes are her onely shame, and I feare will be her ruine) In *England*, old *England*, as much as any where, and that not onely for the multitude of finners (take so many for so many) but for the variety of finnes. Blush ô ye Heavens over our heads, and thou Earth tremble under us, for I feare there is not a sinne (naturall or unnaturall) to be found upon record in this sad Chapter, to have been committed by the *Gentiles* against their star-light, but (after an 100 yeares *Gospel* in this *Island*, and now of late 12 or 14 yeares judgements of an angry *God* amongst us) is still to be found amongst our debauched ones, and I pray *God* your Lordships doe not, to the grief of your hearts meet with most of them, even in this one Circuit, before you returne. Surely, surely, these dayes are the dreggs and very bottome of Time, and if the abounding of Iniquity be one of the signes of the worlds end, it cannot be long before the *Judge of Quick and Dead* rend the Heavens, and comes down.

Alas for us ! How doe men sinne with their eyes open, their eares open, their Consciences wide open ! In the face of the *Sun*, of the *Minister*, of the *Magistrate*, of *God* himselfe ! Men every where know that he is a *jealous God*, a *just Judge*, an *Avenge*r of all impieties and unrighteous courses, that themselves are such, and that *God* hath his quiver full of arrowes, and some arrowes upon the very string, and they the mark against which they are level'd, that they are within shot, that *hell* gapes for them, and in *Hell* everlasting torments, that there is no *Gospel* in the *grave*, and they may be there the next step, that *vengeance* (like the sword hanging over *Danuel* by an horse hair) is ready to drop ! In brief, men generally, great ones too, and *Schollers* too (as too too many) know all this and a thousand times more, and yet sinne, and sinne, and sinne, and make a mock of sinne, delight in it, defend it, and them who doe it, as if *Religion* were but a piece of *Pageantry*, and this *Holy book* (the *Bible*) but a *Romance*.

Tell not me (any nice and curious Auditor among you) that I might have brought hither some other subject (nor so common as this is) to have discours'd of in such an Assembly. I know I might, and confesse to you that the commonnesse of it stuck a while with me in my Study, and pleaded so hard, that I cast it by twice or thrice; but it was my foolishnesse, and I could not well be at quiet, untill I returned to it againe, being convinced that it was indeed one of the best and most reasonable subjects in the world. And you all will say so too, if you will but lay to heart these few things;

First, there is not one Soule here (or that could be here), but is concerned very netherly in this point, having too often sinned, presuming so to doe himselfe against

this Justice of God, made known to him, and also one way or other to countenance it in others,

2. Preaching and declaiming against sinne, as loud and allow'd as it is, (and the Lord make it seven-fold more common, and powerfull then it is) is not, neither can be so common as committing it.

3. It is that one common enemy of *Heaven* and *Earth*, of *God* and *Man*, of the *Creator* and all his *Creatures*; against which *God*, *Christ*, the *Holy Spirit*, *Ministry*, *Magistracy*, all means possible have been engaged ever since it first entred into the world; and yet it will not yeild, but fights it out by Inches.

1. The *Lord* (when it had of old over-spread all *man-kinde*, and fill'd the *Earth* with *Corruption*, such as poisoned the very *Aire*, and ascended up, and stunk in his nostrills, and caused him to repent that ever he made such a Creature) resolved that he would wash this filth away, or else he would wash his hands of all the world, and accordingly he did by the *Deluge* destroy all the race of *Adam* (with a purpose to get rid of sinne) save onely eight persons (the best he could pick out) whom he kept alive to preserve a better seed to people the world againe. And yet' (would you think it?) Sinne stop't drowning, though the Sinners did not, that crept into the *Ark*, and came out safe, and fell to work afresh, and made shift quickly to drown *Noah* himself in wine, whom all the waters could not touch, and with that small stock of Eight, set up, and thrived againe so fast, that it soon recovered that ground which it had before lost.

Gen. 7.

A while after, the Lord tried it with another fierce Element, to see if he could fire it out of a place, *Rain* down fire and brimstone upon sinful *Sodom*, and burning

Gen. 19.

is to ashes, carrying out but one righteous *Lot* to save alive, and yet in saving onely him, sinne enough was saved; to fetch out of his loynes two cursed Nations, enough to people all the world with sinners, if there had been no more left but they : Thus did sinne (like *Pauls* Viper) leap out of the fire of *Sodome*, it leapt upon *Lot*, who could not so easily shake it off, but it stuck and stung him. Neither Water, nor Fire have prevailed over it, but it hath lived and reigned, and will doe (I doubt) till the *Universall Fire* come down from God, and burn the world about sinners eares.

Rom. 8. 3.

2. As for *Christ*, he came down in the similitude of sinfull flesh, for the nonce to *destroy sinne in the flesh*, to save the sinner and slay his finnes. He lived without, preacht against it, prescribed antidotes to prevent, remedies to cure it : He raised forces, armed his Souldiers against it, and *Himselfe* at last (by hanging upon the Tree, the most sad and gastly spectacle in the eyes of God, Angels, Men, and Devils, that ever was or shall be seen) full of the stings of this Serpent, for his poore sinfull peoples sake, gave thereby an incomparable Record to the world, of his Fathers wrath against it, and also at that time and encounter broke the head of it, and yet it lives and is lively, though this was above 1600 yeares agoe.

Cant. 2. 14.

3. When *Christ* in his person went off the field, he presently dispatched away the *Holy Ghost*; what to doe ? why to begin there where he had left, and to convince the world of sinne, and of righteousness, and of judgement. John 16. 8. And accordingly this good spirit of God hath been striving, pleading, perswading, arguing, threatening, using sinners now gently and kindly, anon roughly and sharply : *The South winde hath breathed,*
the.

the North bloweth, all winds blowe, and yet snow (though chaffe) is not winnowed out.

4. What shall be yet farther done? peradventure sinners had rather deale with *Moses* than with *God*, *Man* (it may be) will heare reason from *Man* like himselfe: *God* hath therefore gone that way to worke, and hath set up the Office of *Ministers*, and *Leger Ambassadors*, whose very businesse in the world is to *Reprove*, *Instruct*, *correct*, *exhort*, knowing the tarrons of the *Lord* to persuade men. To be overseers, and watchmen. To banne, and follow, and cry after, and give sinners no rest.

Exod. 10. 19.

1 Tim. 4. 2.

1 Cor. 5. 12.

Nay, yet further, because *Ministers* words may and doe too often prove winde and be slighted, he hath raised up, and ordained *Magistrates*, and given them power from himselfe, *Row. 13.* to be *Avengers of Evil*, as farre as to life it self: and ever and anon (besides all this) he fights against sinne himselfe, even from Heaven, by *Plagues*, *Famines*, *Wattes*, *desolations* of *Countrys*, throwing down mighty ones (for their mighty provocations) from their places of *Dignity*, and lifting up others in their steads to try conclusions, who have (nevertheless) dated to succeed them, and sometimes out-sin them in their vices as well as places. And still *Iniquity* abounds, and *Sinne* lives, *Fitis & vivit, non ad deponendum, sed ad confirmandum audaciam*, as was said of *Caesare*: And now therefore seeing I have proved it, that the point I have pitcht upon is so needfull to be preached, suffer me to subsume it, and make it glitter in your eyes like a sword, and let it (like that flaming sword that turned every waies) move round about this Congregation.

1. In the first place I beseech you All (Saints and

U/11.

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Sinners)

Sinners) in the fear of God. To be more and more convinced of, and confirmed in this truth, which flesh and bloud would faine have disputed and confuted. Keep it as fixt and immoveable in your soules, as the Sun is in Heaven, and let it have its influence. Oh be satisfied concerning the true nature of Sin against God, and God against Sin, & that one Heart can never hold them here, no more than one Heaven above. Oh good people stop your eares, and bleſſe your ſelves from all thoſe curſed helliſh opinions of *Epicures* of old, and of *Atheiſts* now raiſed up afreſh out of the bottomleſſe pit by *Rebellious Ranters, Heſſers* and *Hereticks*; To extenuate ſin, to apologize for ſin, yea to finde out Arguments, Providences, Succeſſes, to make a plea for ſin, and would fain finde out a Goſpell, to reconcile (not a ſinner to God, our Goſpel doth that, but) God to ſin. Oh beware of the witchcraft (all you young Students) that is in books: take heed of thoſe which beat about for Arguments to gratifie the fleſh, and accommodate broken and corrupt nature; as all *Familiſme*, *Antinomianiſme*, *Arminianiſme* and *Po-pery* doe: But eſpecially that curſed devilifme of *Socini-anifme*, which goes deeper into the heart of *Chriſt*, than the Spear which let out his life-blood, and in compariſon of which, all other *Hereties* are but as the nails in his hands and feet. And which (in a word) ſtands more in need of an *Arraignment* than any *Argument*.

Secondly, be alarmd, awakned, and look about you, all *Chriſtleſſe*, *graceleſſe*, and unſanctified natures, who have attained to more clear and diſtinct knowledge of ſin, and what it deſerves, then theſe poor *Heathens* in my Text, had, but no more minde, will, or power to forſake it (though it coſt you the life of your Souls) than they, and yet have more to answer for, and for want of grace (the

(the meanes of which you slight, and the worke of which in your hearts you resist) are like (if there come no change) to goe to Hell with this Gospell of Mercy like a Mill-stone about your necks. Alas (my Brother) as safe and civill as thou thinkest thy self, because of thy ingenious nature, and well-educated Soule, Thou art very tender to any spark of sin that falls. There is no safety on this side of Regeneration, no man (gentle or simple, untill God hath made him and created him a new) can tell what kinde of sinner he himselve shall prove ere he dies; A Cain, an Esau, a Pharoah, an Hazael, a Judas, a Demas, a Iulian, an incarnate Devill. Well might *Austin* say after his conversion, *He would not be an unregenerate man againe, no, not for halfe an houre, for the whole world.*

3. *Is it the voice of Divine Iustice, death to every sinner, double death to every knowing sinner?* Then let me be true to my trust, who am sent hither to be *the voice of a Cryer*; Oh suffer me to cry aloud and not spare; Tremble at your condition and station, all ye bold and impenitent sinners, (who came in hither to judge the Sermon, and little thought of an attachment) tremble at your fickle hold, at your slippery standing. You cannot set your feet upon one foot of safe ground, you are sinking every moment, though you are not like *Corah* and his company swallowed up in a moment; yet a little while and you are gone. Oh how can you buy or sell, worke or play, eat, drink, or sleep: what poppy stuffes your pillows? what opium is in your cups? seeing you know that Judgement sleeps not, and your Damnation humbers not, *The Philistines are upon you*, look about you, *the wrath of God abides upon you*; it is like Fire already upon your cloaths, which as yet you feel not, but it will burn through

through, and be at your flesh presently. Death is gone out against you to apprehend you, and carry you away, and why he may not doe his office at the next turning, I know not. If you be in your sinnes, there is nothing betwixt your Bodies and the Grave, your Soules and Hell, but *Gods Patience*, and you have abused that too much already, and cannot be sure of it a day longer; *This night, this houre* your Soules are required, or as it is in the Greek, *They require your Soule*, They : who : Oh enough, the *Law*, the *Justice of God*, the *Devils*, *sanguam satellites & liitores*, like so many black officers and Serjeants, as *Calvin* observes in that place. O ye distracted sinners, who feel your Consciences, (those wormes with venom'd teeth) gnawing you within (more or lesse) when will you yeild? *Plutarch* tells a story of a bold and hardy Boy, who having stolne a Fox (a live Fox) was pursued and overtaken by the Owners, and whilst he was examined, he held the Fox close and secretly, stoutly denying the fact. The Fox gnawes, the Boy feels and yet denies, and held it out denying, untill the very bowells of him were pulld out and himselve fell downe dead before them. Such *desperadoes* there are among men, who account *Confession cowardize*, and *Repentance sneaking*, and a *tender conscience*, *womanish*, and will hold out and carry it high and stifiy, though horrors within doe twinge and teare their hearts, and they ready to fall down under the wrath of the Almighty.

3. Oh hearken, and give me leave to expostulate. (especially with all those selfe-condemned sinners, who not onely know, and have lived to see Gods judgements even to desolation, ruine & death upon their neighbours; have also had (as *Paul* in *Stephen*) some speciall hand therein, justly it may be enough) as Magistrates, Ju-

stices.

Ἐν ἡμέρῃ
τῇ αὐτῇ
Luk. 12.

καὶ ἐν τῇ αὐτῇ.

Juries, Committees, Prosecutors, Witnesses, Juries,
 Sequestrators, &c. and yet live to doe the same, the
 like, or worse things themselves. Oh inexcusable men,
 how will you escape the righteous judgement of God?
 Of a truth, nothing goes so deep with me, and makes me
 horribly afraid for poor *England* as this [*Αὐτοκαλείρις*]
 selfe condemnation. My Brethren, suppose the Judge
 of Heaven and Earth (who stands before the door) were
 this morning come down, that you saw the Court set,
 the Books open, all men summoned and appearing, and
 you heard such a voice as this; Set by a while all Na-
 tions of the earth, and bring forth before me the Inha-
 bitants of *England* to the Barre, that Land of *Mercies*,
 that Land of *Knowledge*, where a man could scarce com-
 mit a sinne of *Ignorance*, that Land of *Bibles* and good
Books (at such cheap rates,) that Land of rare *Delive-*
rances, rich *Providences*, and precious *Ordinances*, that
 Land of Vowes and Covenants of *Reformation*, reall,
 nationall, personall. Oh how would those *Magistrates*,
 men of Power, Place and Interest, be able to look *Iesus*
Christ, the astonisht *Angels*, and those grimme Ghosts
 in the face (who shall cry to be their Tormentors) whom
 they have punished, ruined, and cut their lives short for
 those very crimes which they now doe themselves, and
 farre worse? Oh my Soul! what deplorable and unpa-
 ralleld spectacles of Heaven-daring *Hypocrisie* and *Apa-*
stasy hath this age produced! Men, who have pretended
 to walke so Spiritually, as if they had no Bodies, and
 yet have practised so carnally, as if they had no Soules;
 Men, who have talkt as if they had cloven Tongues, yet
 have walkt as if they had cloven Feet; *Iamjam saturos*
sydera summa patet; *Iamjam saturos Tartara nigra patet.* Ovid.
 Sometimes they offer so fair for Heaven, as if they would

with *Elijah* enter it, though in the fiery Chariot of Martyrdom: A little after they fall like Lightning from Heaven, as low as Earth or earthly trash, yea as low as Hell, in plots, designs, and contrivements, as if Satan himselfe had been their onely Tutor. And, Secondly, where would those Ministers and Preachers appeare? or how could they stand in judgement, who should have been as unchangeable as the Truth which they delivered, but yet have turned (like the Cock on their Steeples) to every winde that hath blown strongest; who have formerly much declaimed against non-preaching Prelates, Prebends, and Priests, yet now (*adempto sine cessas moris*) begin to have the same Quinsey in their own throats; who have heretofore accounted it (and that very justly) to be Jesuiticall to reserve meanings, private senses, and to equivocate, and yet have at a pinch, rather than give out and suffer, done so themselves; who have taken other mens livings, and quickly learned to live their lives; who have (like thunder-clouds) made a noise and rattled over the heads of sinners, but yet have been as black and darke in themselves? Gentlemen, such worke as this will come, as sure as the Heavens are over our heads, and what will the guilty doe at that day? Oh let us lay it to heart this day I beseech you.

5. Lastly, One word of *Exhortation* brings my errand to an end: Doth the Justice and wrath of God deservedly follow, [*Τοιούτοι ἀποκρίνεται;*] Oh then, my Honourable and Reverend Lords, the Judges, and all yee Worshipfull Magistrates of this City and County, who are solemnly met at this time, to doe God and your Countrey what service

service you can against sinne and sinners; Hearken I beseech you to one who though he doe (like *Amos*) dwell in *Tekoa*, yet is called now to drop a word in *Bethel*, and hear me of your Clemency a few words; By your Christianity and Holy Religion, by your high Callings and worthy Offices and professions, by your considerable Interests and wealthy possessions, by your experiences and what you have seen of Gods judgements: by your ponderous Oaths and Obligations, and by *Iesus Christ* the Judge of all men; I beseech you, if there be any sparkes of this vindictive Justice of God in you (as there ought, and I hope is some of that heavenly Fire in you all,) Oh let my poor breath blow it up into a Flame, that it may blaze out, scorch, burne and consume sin. Oh let not sinners warme themselves by that Fire, which should either refine them or burn them to ashes. You are great Trees (trees of righteousness) let not any unclean Fowles build their nests in your branches, or perch themselves upon your Armes, let not any noisome Beast or Vermine lodge under your shadow. Shall the righteous suffer, or the ungodly escape this day? that be farre from you to doe on this manner. The Lord hath imparted his very owne name to you, oh be not Idol-Gods, that have eyes and see not, eares and hear not, hands to handle Briars and Thornes roughly, and to pull them up, but yet handle not. Much lesse be ye as the Gods of the Heathens, patrons, and protectors of villany. *He that committeth sin is of the Devill*, but he that commits, connives, commands, commends it, when he is intrusted to punish it, is not onely of the Devill, but a Devill, and a great one too. It was charged home and shoudly by an Advocate once to a Judge in Germany,

who was laying the Law to a Malefactor before him, and aggravating the guilt, in as much as he had murdered now *four* or *five* times; no (my Lord) cries the advocate, he *kill'd* but one, and your self kill'd the other five, who had him before you for the first, and let him escape. *Fiat iustus & pereat mundus*: Oh be severe, the droffy case of our Land calls for it, and God looks for it. Better ungodly men should fall by your hands, who can but *kill the body*, then that you and they should together *fall into the hands of the living God*, who can *cast Soule and Body into Hell fire*. Oh remember what the Lord our God hath done, hath done to unjust Officers and Magistrates, and what your eyes have seen. Let none of your hearts entertaine, or tongues expresse that vile opinion and speech of *Zyander*, That children are to be cheated with Checkstones, & men with Oaths. But doe you this day remember the presence, and the great and terrible name of the Lord our God, by which you are sworn and shall swear, who will be avenged speedily on all that take his name in vain: Be ye holy and just (all of you) and consider what sad offices and places (of all men) wicked and profane Magistrates and Ministers are in. If they doe not preach against sinne, and punish sinners, they are guilty, and if they doe discharge their Consciences, whilst they let fly against the faces of others, their guilt (like a foul and rusty Gun) recoyles and flies in their owne faces. Beware therefore that this accursed thing *sinne* be not in your own Tents, as in *Athens*; and then look to your Sonnes, Servants, Clerks, your *Gabeliers*, that this Leprosie cleave to none of them. Let not your eyes spare nor pity, but cry out (with *Gennadius*, a King of the poor barbarous *Vandals*) what he was plagued with to spare his owne Sonnes
only

found guilty of a capitall crime) *Filii nostri sublimem crucem ponite*. Make the Gallowes higher for my Sonne, who durst break the Laws not onely of his King, but of his Father.

Secondly, Would you be free from the sinnes of others? Then look to your Edicts, your Warrants, your Orders, your Licences. Let not any iniquity be established by a Law, or any thing like it. Not by a Testimony, not by a Plea, not by a Verdict, not by a Sessions order. Publick persons (like *Briartius*) have an 100 hands to doe good or evil withall. There is a *Woe* (and that little word hath the whole wrath of God and Hell in it) hang'd over the heads of them that decree unrighteous decrees. When *Saul* set *Doeg* to fall upon the innocent Priests, 1 *Sam.* 22. he had better have gone the neatest way, and have destroyed them with his owne hands, for then he had not been a sinner, and a sinner-maker. Observe, all you that have good heads, great parts, acute wits, eloquent tongues, how you employ them. They were (among these Gentiles) their wise men, Philosophers, Poets, Orators, that became both practitioners and Patrons of vice, some of them would for a fee, or in an humour, or to shew their parts, openly defend, *unde vivat deus, unde natus*. That there was no such thing as Vertue or Vice. That Revenge, Incest, Sodomy were but *'A dispois*, things indifferent. Gentlemen, Schollers, and Lawyers, better it were than any of you had been born dumb, or Ideots, or had not known Letters, than to prostitute your faire and beautifull parts for base gaine, (as an Harlot doth her body) and to sell arguments to uphold, or under prop the work of the Devill, which must, and will down, and fall upon your heads, that doe offer to buttis up any

baseless. Take heed Sirs, when God is the *Plaintiffe*, (*Jehovah litigat. Hos. 4. 1.*) that none of you be *Sollicitors, Attorneyes, Councell* or *pleaders* for the *Defendants*.

Thirdly, Take heed, that you intrust not knowne Knaves, and wicked men in any place, or office under you, for all the Evil which they doe, will be found ly- ing at your doores. And here I must begge leave that I may pay my Vowes, which I made to God in my distresse, when I was a prisoner (some yeares agoe) in yonder Castle, the common Jayle of this county. It was something like that of the cheife Butler to *Joseph*, that if ever it should goe well with me and I came to be restored to my office and liberty, and should have such a duty and opportunity put into my Hands (as I have now this day) I would then remember them that are in bonds (bound Body and Soule, poore wretches) who from the time of their Imprisonment, are commonly made seven times more the children of wrath than they were before: And all for want of good doctrine, good discipline, and good example. I do verily belcive that in that place (where the condition of men require Prayer, and Teaching and Mortification, more then any) I saw more drinking and fighting, and heard more swearing and cursing, than in many a yeare abroad. Two things (Gentlemen) would make your Jayles not to be such Hells as they are, A godly Keeper, and a powerfull preacher. Oh if any wealthy, worthy person would do good and lay out a summe of money well indeed, He could not thinke of a better way, than to allow a good stipend, to keepe a godly, grave, zealous Minister, not only to preach, but even to dwell there, to be allwaies preparing those poore creatures to live or dy better then

(I leave) they doe; The blessing of them that are ready to perish, would light on such a Benefactor.

Fourthly, One request more; Beware whom you trust with that great (but too common) Trust and Licence of Selling Ale and strong drinke; and of connivance at any that are lawlesse and unlicens'd, all which I looke upon as so many open pits and Sepulchres for men. Never expect (so long as this deluge of drink still covers our English earth) that ever the Arke of Gods presence should settle, or rest amongst us. As much as men whine and complaine of Taxes, I doe believe that there is that drink needlessly, sinfully and shamefully guzled away in *England*, which would pay the Tax thrice told, and no man feele it. For justice and mercy sake doe something vigorously for reforming this sinne, which (like a *Trojan* horse) hath an army of sins in the bowels of it, and now lay your Axes to the root of those rotten trees, the signe-posts.

I must give over; Seeing that sinne and wickednesse, is that which deserves Gods judgement and eternall death, and that this is made known to all men. Oh let us all arme and engage against it, *ye that love the Lord, hate evil*: The Lords people are not like to be all of a minde in all things, till they come to Heaven, but whoever are not of this minde, are none of the Lords people. Oh therefore, let Magistrates punish it, let Ministers preach against it, Lawyers plead against it, Souldiers fight against it, Scholers study, and write books against it; all the Inke in the world is not enough, nor black enough to paint it, and though the world be full of books, yet still there are too few on this subject. One little piece of the *sinfulness of sinne*, and *Aggravation of Sinnes against Knowledge*, will goe further, and doe

Dr. Reynolds

Mr. Tho. Gwin

more good, than a whole Library of learned wranglers.
Finally, my Brethren, let us all (in the feare of God)
arise and practise against it, whilst we live, let us cry out,
Viua Christus, Moriatur Barabbas, Let God arise, and
finne and sinners be scattered, and when we dye, let us
give up our ghosts with the words of *Sampson*, *Let me
dye with these Philistims*. Amen.

FINIS.

